encomiaſt. ‘ What ſignifies it,’ purſues this rhapſodiſt, ‘ to women, that his reaſon diſ- ‘ putes with them the empire, when his ‘ heart is devoutedly theirs.’ It is not empire,—but equality, that they ſhould contend for. Yet, if they only wiſhed to lengthen out their ſway, they ſhould not entirely truſt to their perſons, for though beauty may gain a heart, it cannot keep it, even while the beauty is in full bloom, unleſs the mind lend, at leaſt, ſome graces.

When women are once ſufficiently enlightened to diſcover their real intereſt, on a grand ſcale, they will, I am perſuaded, be very ready to reſign all the prerogatives of love, that are not mutual, ſpeaking of them as laſting prerogatives, for the calm ſatisfaction of friendſhip, and the tender confidence of habitual eſteem. Before marriage they will not aſſume any inſolent airs, nor afterwards abjectly ſubmit; but endeavouring to act like reaſonable creatures, in both ſituations, they will not be tumbled from a throne to a ſtool.

Madame Genlis has written ſeveral entertaining books for children; and her Letters on Education afford many uſeful hints, that ſenſible

ſenſible parents will certainly avail themſelves of; but her views are narrow, and her prejudices as unreaſonable as ſtrong.

I ſhall paſs over her vehement argument in favour of the eternity of future puniſhments, becauſe I bluſh to think that a human being ſhould ever argue vehemently in ſuch a cauſe, and only make a few remarks on her abſurd manner of making the parental authority ſupplant reaſon. For every where does ſhe inculcate not only *blind* ſubmiſſion to parents; but to the opinion of the world *.

She tells a ſtory of a young man engaged by his father's expreſs deſire to a girl of fortune. Before the marriage could take place, ſhe is deprived of her fortune, and thrown friendleſs on the world. The father practiſes the moſt infamous arts to ſeparate his

* A perſon is not to act in this or that way, though convinced they are right in ſo doing, becauſe ſome equivocal circumſtances may lead the world to *ſuſpect* that they acted from different motives.—This is ſacrificing the ſubſtance for a ſhadow. Let people but watch their own hearts, and act rightly, as far as they can judge, and they may patiently wait till the opinion of the world comes round. It is beſt to be directed by a ſimple motive—for juſtice has too often been ſacrificed to propriety;—another word for convenience.

ſon